UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

A Confession of Faith

By ZONA GALE

Youth's Coming of Age

By FRANCIS BALAZS

A Rose By Any Other Name

By JOHN C. PETRIE

Heroes of Peace

By ALVA W. TAYLOR

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John Haynes Holmes — Francis Neilson
Curtis W. Reese — Louis L. Mann

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CI MONDAY, JUNE 11, 1928 NUMBER 15

J. RAMSAY MacDONALD ON THE KELLOGG OUTLAWRY TREATY

"The great virtue of the Kellogg treaty is that we must turn for security from instruments of death to instruments of peace. The day it is signed the armies and navies of the world, which never brought anything but destruction upon destruction, generation after generation, must dwindle. The world must turn its attention to building machinery for settling disputes peacefully, since this treaty says that statesmen hereafter cannot threaten other nations with the pains and penalties of war in order to obtain their way."

"The whole-hearted thanks and blessings of the world are due to America for having made such declarations to simplify the peace problems for us all. There must be no reservations and no alliances."

—MacDonald, in address before the Anglo-American Chamber of Commerce, May 22, 1928.

A few more statements by Marshall Foch about the League of Nations, and we shall become an uncompromising pro-Leaguer, no doubt about that! In an interview with a representative of the London *Referee*, the great French general poured out his scorn upon the League. "Geneva!" he snorted; "I do not know where they have arrived up to the moment. Practically, not very far." Commenting upon this utterance, the *Referee* reporter writes that "one should hear with what profound contempt Foch said (these words)." And the newspaper interviewer winds up his comment with the remark, "Locarno, Geneva, and Thoiry do not exist on Foch's map." More than any other statement we have ever seen, this moves us to support the League of Nations. All the arguments of Manley Hudson and George Wickersham are as nothing compared with this sneering opposition of the French militarist. If there is any one thing more than another that makes the League of Nations a futile thing it is the presence in European counsels of minds like this of Foch. "His utterances," says the *Referee* interviewer, "are a revelation of his single-mindedness." Exactly! His singlemindedness to perpetuate the Treaty of Versailles, to maintain France's military ascendancy, to keep Europe armed to the teeth, to foster suspicion, ill-will and hate, to undermine all movements and organizations making for peace, and thus in all things to prepare for and insure the coming of the next war. And then this bitter-minded warrior, who can think of life only in terms of camps and guns, has the impudence to laugh at those who are working at Geneva and elsewhere for a better world! The League of Nations is not so futile, after all, as we had supposed. It has stirred the enmity of the most powerful militarist in France, and that is something to post high upon the record of achievement.

Well, we had a little touch of "the next war" the other day when the poisoned gas got loose in Hamburg, Germany. A terror-stricken city, with death dropping down upon it "like the gentle rain from heaven," riveted the immediate attention of the world, for here was a perfect picture of what is going to happen when fighting between the nations breaks loose again. It was not a diverting picture! Men, women and children falling in the streets, animals shriveling up and dying, trees and plants turning black as though blasted by contagion, food supplies spoiled, a group of schoolboys on a hike twelve miles away from the city suddenly "seized by convulsive coughing and vomiting!" And everybody helpless—not a thing that could be done until the deadly fumes had become dissipated through the empty air! It is this, done on a very small scale by accident in one little section of Hamburg, which will be done on a vast scale, deliberately through great areas of population, in "the next war." We shall then not be horrified at the disaster, but delighted, elated, for it will be our enemies who are being wasted by death. Or it may be ourselves, for the enemy has this gas, too—all the nations are doing it! And the history books say that ours is a "Christian civilization." Of course, our society is neither "Christian" nor "civilized"—nor will it be until some such drastic ending of war as Secretary Kellogg is now proposing has been accomplished by the world. As though by a kind of divine purpose, this Hamburg horror comes along at just the time to "point the moral and adorn the tale" of all that Kellogg is now doing. Here is an object-lesson, gentlemen! If you are not ready to abolish

war *instanter,* then you deserve to die like insects before a blast of poison.

Three cheers for the Methodists! In their General Conference at Kansas City last month, they gave the militarists something to think about by organizing to fight military training in the educational institutions of America. They threw down the gauntlet, these true disciples of the valiant Wesley, to military training wherever it showed its ugly head—in high schools and academies as well as in colleges and universities. Of course, there were patriotic members of the Conference who opposed this action because it aligned the church against an established government policy—as though, forsooth, it were the first duty of Christians to follow the lead of government! The early apostles had some different ideas upon this subject—and so did some of the later apostles at this Kansas City gathering of Methodists! Thus, Dr. Daniel L. Marsh, President of Boston University, who denounced preparedness as "unchristian," and reminded the brethren that "the United States government is not the master but the servant of the people!" It must have done some of the whipped curs of militarism good to take this dose of spiritual medicine. Another resolution of these Methodists expressed welcome condemnation of the government's practise of advertising citizens' military training camps on mail matter. It is high time that the Post Office was made to know that this advertising is as offensive to some citizens as would be the advertising in the same way of gambling-dens or houses of ill-repute. We have a right to have our mail matter protected from such defilement. So three cheers for the Methodists again!

We "listened in," the other night, to the speaking at the finals of the National Oratorical Contest in Washington. The speakers were the ten survivors of the preliminary contests held all over the country as sponsored by certain newspapers and various distinguished citizens. As we listened to the speeches, we had the feeling, long before the contest was over, that if we had a brick we would hit somebody, or a gun we would shoot somebody! Such desperation, be it said, sprang from no lack of sympathy with the sixteen and seventeen year old youths whose fresh voices came ringing over the radio. Rather did it spring from irritation and anger against the interests who wooed these young people, by money and other prizes, to yield themselves to this kind of "exhibitionism." All the speeches, according to schedule, were in praise of the U. S. Constitution. All, in their content as in their vocal presentation, were parrot-talk. The phrases about democracy, liberty, opportunity, etc., were as trite as the ancient primers from which they were snatched. The ideas were mere ghosts of the highfalutin' sentiments which have done duty in Fourth of July orations since the first gun was fired on the village green. Worst of all was the utter absence in these speeches of anything even remotely resembling criticism. The speakers were not asked or expected to *think.* They were challenged (if they were to win the prize!) to *praise* without stint, discrimination, or even decency. So this country was invariably the greatest of all countries—our Constitution was the most wonderful of all human documents—we Americans had solved the problems of the ages—here alone in all the world were freedom, equality, opportunity! America marks the completion of progress, the apogee of history, the end of time. We wonder what the sponsors of these contests think is gained by paralyzing the thought processes of our youth in this fashion! Gift copies of Hays's new book, "Let Freedom Ring," would do more good to these young people than all the speaking from Maine to California.

In no other country of the world are members of all the various religions of mankind so variously mixed as they are in the vast country of India. Out of the total population of 316,128,721 persons there are 216,734,586 Hindus, 3,238,803 Sikhs, 1,178,596 Jains, 11,571,268 Buddhists, 101,778 Parsees, 68,735,233 Mohammedans, 4,754,064 Christians, and 21,778 Jews. The members of all these religious groups live close to one another, very often next door or even under the same roof, and work side by side in the same offices, at the same machines, on the same farms with the common plough. They travel together in the same railroad compartments, buy and sell in the same shops, walk on the same streets. As a rule they live in relations of the greatest cordiality and friendliness. The lives of the Indians depend so intimately upon one another's cooperation, and as a single racial group they are so alien to the dominating white man and his government, that they simply cannot go on in the ordinary routine of daily affairs without making common cause with members of other faiths than their own. Yet history in India, as in other countries, carries its melancholy record of sectarian bitterness and strife. Every now and then occur sporadic acts of ferocious fanaticism—arson, loot, murder, rape, and mob violence. Today these acts seem to be growing in number and intensity. "Religious mistrust and animosity," writes a trusted Indian correspondent, "is daily on the increase. Communal riots are the order of the day." It is this which weighs so heavily on the soul of Gandhi. It is this also which makes so indispensable his reconciling influence of forgiveness and goodwill. Such internal dissension is of course a fatal obstacle in the way of

swaraj, or national independence. But to what extent is this dissension the result of defeated hopes, frustrated energies, ingrowing passion sprung from oppression and despair? Certain it is that the English administration does nothing to diminish these discords and hostilities which so effectively serve its own interests of political control and economic exploitation.

France has been celebrating the one hundredth anniversary of the birth of Taine. She may well do so, for Taine ranks with the greatest of the great names of the French literature of the nineteenth century. He was eminent in at least three separate fields. As a critic, he came eventually to embrace nearly every field of human knowledge. Beginning with French literature, he was soon a master of English and other foreign literatures, and ancient as well as modern. In art criticism, it is difficult to determine whether he was the more superb in his studies of painting and sculpture, or of music. The great Sainte-Beuve excelled him in his own particular, highly-specialized field of letters, but did not begin to cover so wide a field of human interest. Taine was secondly eminent as a philosopher. His philosophy, immortally stated in his treatise, *"De l'intelligence,"* is now under a cloud, for it was wrought in the mid-days of the last century when science and reason were in the ascendant, while in our time, and more especially in France, the Bergsonian doctrines of intuition are all to the fore. But intelligence has yet another round to fight with instinct, and Taine's masterpiece will again come into its own. Lastly, Taine was a historian, as witness his monumental volumes on *"Les origines de la France contemporaine."* These works, particularly *"L'ancien régime,"* are almost unexcelled for mass of intricate detail combined with grasp and sweep of vision. In many of his positions in all these fields of activity, Taine was seriously open to question. But the greatness of the nineteenth century was in the man. He was a giant, worthy of the age of Darwin and of the companionship of Renan.

A Confession of Faith

When one is asked to state his attitude on life, the best that he can do is to state what he is feeling, at that moment, to be the sum cumulative of his attitudes toward life. For he has many. But the sum is that which, he hopes, marks the trend, the tendency of his reaction at finding himself sentient.

Recently, after an interview with a remarkably unique young newspaper woman, I said: "We have been talking for forty minutes, we have touched on many opinions, but we have not once spoken of any fundamental thing."

She asked curiously: "What are the fundamental things?" and when I replied that I did not see how any of us ceased from talking on what it is all about, what we are, and toward what we are going, she replied absently:

"I don't think it is about anything. I don't believe in a God or in a hereafter. That is all!"

One cannot discount this on the ground of youth, for youth has not always talked so. We can attribute it, precisely, to the whole disillusionment which the greed and materialism and war-making of the older generation has thrust upon them. Youth must not think that it has originated these things. It has derived them, before the eyes of the adults, from the acts of adults. These opinions in youth are as derivative as ever were the beliefs of the fundamentalists.

But there they are! This is what the older generation has wrought in the younger. What can anybody do about it? "We are machines," they say.

One thing that can be done about it is to refer any such to Robert Courtney's "Beyond Behaviorism"—a little book which goes all the way with the mechanists —concedes their all—and then goes farther.

And then one can bear one's own witness. My own witness might run something like this:

I believe that living is an exercise in expanding awareness; that a part of that exercise comes through individual growth, another part through human relationships, and another part through intuition of the presence of God. Since we have now so stunted a growth, such flawed human relationships, such faint divination of the divine, we know that we are still in the early stages of awareness, and that our development has hardly been begun. The heightening of perception is the supreme adventure. The human being, with but a negligible fraction of his brain yet developed has this supreme adventure. When he goes wild, misinterprets love, runs amuck on recreation, greed, drunkness, descends to war and other crime, he is missing the fun, cutting himself off from the chief romance of the divinable universe.

I believe that the technique for perception is attempted in most of the great religions of the world. though later standardized and largely lost. Fundamentally, religion is a technique for the expansion of life, for "life more abundant." So also are education, the idea of government, and art and beauty. In proportion as we quicken and heighten perception, we quicken and further the life and growth of the human race. For living is an exercise in expanding awareness.

ZONA GALE.

Jottings

Zion's Herald pertinently suggests as "a model for a resolution against war," a resolution against slavery adopted by a New England Methodist Conference in 1851, as follows:

"*Resolved:* 1. That the system of American slavery is a vile embodiment of iniquity, 'the sum of all villainies.'

"2. That it is sinful to give this system any support, either by justifying it, apologizing for it, sympathizing with it, or by neglecting to oppose it in all Christian and constitutional ways."

Substitute war for slavery, and we have a perfect example of what our churches should be saying these days.

The wheels of the world should have stopped in reverence on the day that De Hideyo Noguchi, of the Rockefeller Institute, was buried. It seems to be only in the scientist that we find a perfect blending of intelligence and courage. Dr. Noguchi had both in fullest measure, and used them even until death for his fellow man.

We like Soviet Russia because, among other things, this nation has no millionaires, no sportsmen, no society women, no bathing beauties, no dog and horse shows, no stock exchange, no Fifth Avenue, no Palm Beach, no Newport. We can forgive a lot of things to a country which has achieved these eliminations.

Some three years ago New York State enacted the famous Baumes Laws, which established unprecedentedly severe penalties for crime—life imprisonment, for example, for a fourth conviction for felony! Some three weeks ago New York City reported an alarming increase in crime. Thus does severity destroy itself!

A University of Pennsylvania instructor, who recently spoke publicly in praise of Soviet Russia, has been denied reappointment to the faculty because "it was felt incompatible for a teacher in the department (of philosophy) to take a stand publicly on a public question." We wonder if the same fate would have befallen this instructor if he had advocated the election of Mr. Hoover, condemned the 18th Amendment, or urged a more rigid enforcement of the traffic laws.

Women can now vote in England at the same age as men—21 years. It's amazing to think of the progress that we are making these days!

J. H. H.

Youth's Coming of Age

Picturesque groups of German Vandervogels, barefooted or in sandals, clad in motley colors, marching along the forest paths, dancing on the glades to the accompaniment of mandolins, sitting around campfires and singing ancient tunes in youthful voices; is that the Youth Movement?

Solid lines of Chinese students, demonstrating in the streets of Shanghai, all ablaze in the fresh awakening of national consciousness; is that the Youth Movement?

Tents among the dunes of the low English coast, early morning dipping, play on the beach, cluster of serious faces, a call for world brotherhood and vows for "no more war"; is that the Youth Movement?

"In California we can have no Youth Movement because the laws regulating campfires are very strict," thus a camp-enthusiast friend of mine once opined in my hearing. "I want to have no Youth Movement here!" a professor was reported to say in the face of a rebellious student group. "While I am here, you cannot play at Youth Movement," a dignified lady chaperon made it plain for the benefit of the youthful members of an excursion party.

What is the Youth Movement?

Many Youth Movement groups perform similar activities, pursue similar ideals and have similar attitudes toward their elders. Does this say anything about the essence of the Youth Movement?

Imitation seems to have played a considerable part in the spreading of the Youth Movement. That might explain why most groups hike, camp, sing and dance. During my stay in England, however, I often met camp-fellows who sang and danced and played with the rest of us, yet without the inward joy of the adepts. Like one who knelt down, closed his eyes and bowed his head in the hope of experiencing the presence of God, as others said they did in similar conditions, these young fellows put on "shorts," gave up smoking and drinking, manufactured a tent and roved the woods singing and dancing, with the expectation of becoming of the Youth Movement (in one word, they performed all the new rites of a new sect). They have soon found out, however, that these activities, copied from the pioneer groups, made no Youth Movement by themselves. Something else, to them intangible, was needed.

Then the imitation of the objectives of the movement. The first German groups set no goals before them; they were merely following an impulse. Yet it soon became clear that the youthful naturalists, the gay dancers, were pursuing far-reaching purposes. More naturalness, spontaneity, art, childlikeness in human life. More love in human relationships. More justice in institutional dealings. A new social order based upon cooperation and world fellowship. International peace. Many groups in Holland and England took over these tasks ready formulated. But the pursuit of any of these ideals, supposedly peculiar to the

Youth Movement, did not transform any band of youthful enthusiasts into a Youth Movement. The very elaborateness of the ideals, the deliberate emphasis laid upon standards and purposes, very often produced the contrary result of depriving a movement of its Youth Movement character, reducing it to a state of being a mere appendix to adult organizations. Marcia wrote me from London:

> Some think we have been hypocritical, our attempt at freedom and a natural life has become a mere forced kicking at convention and setting of a definite standard which has actually denied spontaneous self-expression and crushed some people into silence and following against their will. *Some think we are merely duplicating the adult movements.*

Finally, the peculiar attitude certain youth groups assume towards the elder generation. To touch first on the less disagreeable aspect, a certain class-consciousness seems to have developed on the part of youth. "We are distinct and separate; forming a class by ourselves," so they declare. "Our ideals, interests, methods are different from those of the adult generation. We represent Youth; they represent Age." This differentiation—as if, indeed, human beings of twenty would be so different from those of forty—is often carried to an extreme. Now and again it takes up the form of a falsely assumed superiority. "Everything that *they* do is conventional, meaningless. They have made a mess of the world and try to keep us in ignorance about it"—Youth seems to be suffering from an inferiority complex, causing them to be affirming their hypothetical superiority in time and out of time.

We admit readily that this attitude is too rampant among members of the Youth Movement to be passed over lightly. Yet I fail to see in it the essential fact of the Youth Movement. The intimate association which the particular group, with which I was connected during my two years' stay in England, has had with adults of a similar bent, leaves no doubt in my mind that the Youth Movement is not primarily a differentiation from, or revolt against, the elder generation.

No, the fundamental facts of the Youth Movement are neither its quaint habits of camping, dancing and singing, nor its disposition toward certain radical ideas, nor finally its peculiar attitude towards the elders. Admitting that on the surface such habits, dispositions and attitudes do seem to characterize it, we feel certain that there are yet deeper bases to the Youth Movement to be explored.

Let me try to outline briefly what I think the core, the essential fact, of the Youth Movement is.

In play life children create an imaginary world for themselves in which they play the rôles of live characters. The fireman, the robber, the soldier, the cowboy; that they are; living a life of adventures; mysteries, surprises, charms. Whether the spontaneity of their play is nature's preparation for adult life, or just a discharge of surplus energy, soon a yearning takes possession of them to leave this stage life behind them and take part in actual, real life. This they generally express by saying, "I wish I were as old as father." For they accept the imposition that "real" life is for the adults and play life for the children. Now and again the urge of life flames up in them, and then the little girl runs away from home. But when the little dog jumps out from behind the dark tree, and the mother goose flaps her wings and blows her neck straight, she turns back and sits down quietly in the corner, among her toy animals.

As the years go by, however, the yearning becomes a passion. The child grows into a youth and there is more vigor in his limbs, throat and eyes than which could adequately be used up in reading and games. For them now the adults invented what we politely call "education." A strong wall around a small corner of the world. Outside the throng of life; merchants exchanging wares, peasants toiling, oxen under the yoke, hobos wandering. But there are bars on the windows and the doors carefully locked. Students and teachers (no, the teachers are no better off, either) are requested to pass their time in what they call *preparing* for life. "No, you cannot plunge into deep waters all at once"—the explanation is furnished for inquisitive youths. "First comes the practice in the secluded water-tank, under our wise and experienced guidance. Then we'll let you loose; you may swim or drown at your pleasure."

Outside the walls the heartbeats of life; inside groups of students listening to descriptions and stories; reproducing life out of precepts and hearsay. Occasionally they are taken out into real life—they call such an excursion a Project. Then they get acquainted with facts carefully selected, see landscapes inspected before, traverse routes agreed upon previously. No doubt, this is excellent *education,* but not real *life.* Youths are not recognized as independent, full fledged factors in life. Only adults, men of wisdom and whiskers, women with wrinkles over the forehead, are entitled to *live.*

There can be no question about the wisdom of keeping children and early adolescents out of real life. The former are wholly dependent upon adults for their lives and safety; the latter, although far more capable to lead an independent life, are yet insufficiently equipped for such. They have not yet reached full development. But when we come to later adolescence, the justification of the present practice is not so easy. Young people between the age of 18 and 25 are not only in full possession of their faculties, but their lives are under the highest pressure of energy. In wisdom, experience and consideration they will certainly gain as the years go by, but the urge, the momentum of activity will hardly increase.

Ask the authorities of colleges and universities, they will not deny that the undergraduates are ready for life when they enter the campuses. But they will expressly say that for a life in a *modern* community they are not yet prepared. Civilization is so complex, the specialization of functions requires qualifications of such an extended nature that candidates for the teaching, engineering, medical and like professions can hardly find themselves ready to take up their tasks before the first quarter-century of their lives is left behind. The cause of the prolongation of youth's preparation for life is thus the requirements of modern civilization. This is further proved by the fact that sons and daughters of farmers and hand laborers, whose life is simpler, less civilized, are generally restrained by nothing from entering real life when they reach their full physical and mental development.

Can, however, the requirements of civilization be stronger than the demands of life? *Here and there the great walls of secluded, lifeless existence are crushing.* Through the breaches youths and girls are dancing out

to taste for the first time the joys of *life independent, untrammeled, real.* Adventures, traversing of forbidden lands, surprises, convictions, vows follow; this is how the Youth Movement is born.

The Youth Movement is the independent self-assertion of youth in the actual life of today. It is youthful life claiming its own. It is youth's coming of age. No longer contented with a shadow existence it was reduced to, youth steps into life with an emphasis of its own.

This breaking into life naturally becomes a revolt when it is brought against checking forces. It becomes a revolt against the elders if they try to force them back to the quiet, lifeless preparation for life. "Life is not your private property; we shall no longer tolerate the arrogant sign above its gates, 'Youth shall keep out.' No monopoly in dealing with the precious articles of life! No easy commandeering over youthful commoners!" It may also become a revolt against the practices of civilization which, as they willingly admit, necessitate their exclusion from life for the sake of a specialized education. "We want to do away with deadening, monotonous specialization and routine work. We want to return to a simpler life, yet more varied; a life of elementary human needs and genuine human values." But revolt gives way to co-partnership when youth meets adults of understanding. "We shall continue our education and accept the best that your experience can offer. We shall continue, indeed, we shall never finish, our education, so plainly we see the need of acquiring better equipment for life's struggles. But from the moment growth has done its main work, real life must begin. Joining hands for the common enterprise, youth and age shall work together."

What is the part youth can play in "real" life?

Just study the activities of the various Youth Movement groups. They throw themselves into the interactions of life processes without making previous selections regarding the "educational value" of the factors and results. They read stories without morals. They go on a hike without botanizing. They meet and help people with no intention to study them. They give vent to their energies in singing, dancing, playing. They create when impulses come. They size up the community in which they live and accept responsibility. They take part in production. They become members of movements aiming at betterment, reconstruction. They plan and execute. They are true to all urges of life.

In China they carry on the crusade for the education of the masses, and for the development of a unified and free nation. In Europe they make their experiments in individual, sexual and social living. They bring about international rapprochement and work with movements for economic and social regeneration. *As manifold as life are their activities.*

And finally comes the most fascinating question: Does the Youth Movement, as the materialization of youth's desire to assert itself in the actual life of today, express *youth* as such?

It is contended by many members of the Youth Movement that the justification of breaking away from adult control lies in the fact that youth is different from age. Young people and their elders see things in different lights, work in different ways, evaluate processes on the basis of different standards. Now we have to admit that differences really exist between youth and their elders. But we may seriously question whether these differences are due to differences between *youth* and *age* as such. I am inclined to say that the constitutional dissimilarities between youth and age are, on the whole, very small. The adults have had more experience in life, therefore they are wiser, more organized in their thinking. Youth, having been kept under the care of wise, careful adults, experienced too little of the difficulties of life, of the hardness of work, of the resistance of institutions and customs, therefore they are freer and richer in life energy, and general notions.

The unlikeness between the activities of the Youth Movement and the practices of the adult generation can not be explained on the basis of the slight constitutional difference between youth and adults. In fact, it cannot be explained at all if we consider the two groups as consisting of youths and adults respectively, because the Youth Movement does nothing which certain adults, here and there, now and again, would not be doing. I rather think that the difference is due to a difference existing between the *present and the coming generations.* The Youth Movement does not represent, in the main, youth versus the adult generation. It expresses the spirit of the coming generation versus the present one. Adults who act as if they were members of the Youth Movement are also precursors of the coming period of history.

The Youth Movement gives away the secret of the next generation.

> This is what we want life to be like (they say). More sincerity, less evasion; more naturalness, less sophistry; more childlikeness, less cynicism; more group action, less particularism; more justice, less self-interest.

It is not youth which is speaking this way. Nothing would be farther from the dreamy-eyed youths than to assert that the moment they got older, wiser, more experienced, they will relapse into evasion, sophistry, cynicism, rivalry and self-interest. No, they mean to retain sincerity, naturalness, childlikeness and justice for ever. That is going to be the way of life from now on. Youth brings redemption not because it is youth but because it ushers in a new generation.

The Youth Movement cannot claim the credit for the new spirit it exemplifies. Whether today or tomorrow, that spirit was bound to be borne out by the coming generation. The Youth Movement, however, has accomplished the task of *Calling the next generation into life half a score of years earlier than the present complex civilization has arranged it.* That was done by youth as youth. Their reluctance to be kept in the prison house of specialized education, their desire to step into life without delay, liberated new tendencies before the present generation expected them. That was a mighty deed to accomplish.

Heretofore every generation had a belated start. None of them could utilize the superb power of youth for constructive work. They spent the most precious years of their lives out of touch with life. Not so with the youthful representatives of the coming generation. History gained ten years from the Youth Movement of momentous work, under the highest pressure of life. Who knows, perhaps during those years things will be done worth eternity.

FRANCIS BALAZS.

A Rose by Any Other Name

For some time after receiving it I pondered over the meaning of a criticism a friend of mine gave one of my articles. He called it Eighteenth Century. That seemed to me the old cheap method of criticism by label. Call the point of view something carrying a stigma and thereby avoid the labor of answering questions and refuting arguments. I had been aiming in my essay at the evil of dogmatism. One particular dogma that had seemed to me to be responsible for more than its share of harm in the world was the doctrine that Jesus is God. I have now come to the conclusion that instead of attacking a root I was hacking at a twig. Any well versed orthodox theologian might have made a devastating attack upon my logic by showing how much good the belief in the godhead of Jesus had accomplished. The real trouble then is not this or that dogma but the spirit in which it is held. Not dogma but dogmatism is *"l'infame."*

A good illustration of this met my eye not long ago in the columns of what I take to be the official propaganda sheet of the Republican National Committee. Just how true the quotation from Albert Weisbord is I have no means of knowing, but it is so typical of a certain kind of radical I make use of it for what it may be worth. Weisbord is represented as making a speech at the Lenin Memorial meeting in the Communist Cooperative Center, Los Angeles. He is said to have boasted that communists in Africa, India and China had succeeded in breaking down British trade until "British industries were no longer profitable" and had reduced Great Britain to the position of a second class power. American capitalism is also doomed because it has lost its foreign markets in China which the Communists guarantee America will never regain. The idea of the Communists is to wreck American prosperity which is the enemy of Communist propaganda in this country and by making the workers unhappy provide fertile soil for Communism.

My comment on that is if it is not making man serve the Sabbath what is? We must have Communism even at the expense of human happiness. When Communism has gone so far that it has such a position in the minds of its adherents it has passed into the realm of dogmatic theology. It is no longer a means but an end in itself. When it boasts that it will retain our present prisons for the incarceration of the bourgeoisie it has lost all sense of values. It is no longer laboring for human welfare but is as selfish as the capitalism it would replace.

I recall very well a discussion I had with a dogmatic Marxian during the first Campaign of Woodrow Wilson. The man was red in the face with wrath in denouncing Wilson for having stolen ideas for his progressive Democratic plank from the Socialists. I argued that inasmuch as Mr. Debs had not a ghost of a show the Socialists ought to rejoice at seeing part of their program adopted by one of the old line parties. A rose by any other name smelled as sweet. But he would have none of it. Only a victory for the Socialist party would do. I could see that to him the party was bigger than its aims. Socialism under the name of democracy would have been as distasteful to him as Capitalism.

A clergyman friend of mine was wroth with me for upholding the Plum Plan and not voting the Socialist ticket.

"How can you support that measure and not be a Socialist? The Plumb Plan is Socialism?" I may add that he was a Liberal in his theological thinking. He did not take literally the dogmatic teachings of his church. He was not aiming to apply the merits of the Sacrifice of the Cross to sinners so as to save them from Hell fire but to make the world a better place to live in. Yet in his very efforts to promote human welfare he was letting theory become more important than fact —he was placing the means above the end.

Another ministerial friend of mine used to talk about his "conversions" and I soon learned that he meant by this term nothing less than getting parishioners to vote the red ticket. He had no use for preachers who tried to liberalize bourgeois congregations. They were compromisers. He wanted them to come out openly for socialism. Needless to say he was a young man and is not taking that atttitude any longer. He has had too much contact in recent years with preachers outside his own denomination who are preaching the Social Gospel and are actually getting results. He has come to look upon a half a loaf as better than none and to recognize the urge toward racial tolerance and the internationalizing of the world no matter under what names these things are taught.

There is a certain type of liberal theologian who cannot abide modernism. He would rather a man broke up his congregation by denying all the old dogmas outright than to have him keep an audience whom he can gradually educate to better ways of thinking. To this type of man Kirsopp Lake of Harvard used to say when he saw them hankering to get out of their denominations, "If you liberals pull out you will be abandoning the field to the reactionaries. I myself hold Orders in the Anglican Church and I'll never relinquish them—unless they throw me out."

The Liberalism that is actually liberal in its attitude toward theology and hidebound in its economic and political creeds is not rare but quite common. Many a man can get up in his pulpit and tear the Incarnation and the Trinity to shreds while his hearers nod grave approval. But let him suggest that the late war was not really a great Crusade for righteousness, or let him suggest that in a democratic form of government the channels of public information must be kept open and the right to criticize the administration granted freely, the parson may have a row on his hands. Here is a narrow definition of liberalism erected into a dogma. All who agree with it are in the way of salvation and all who disagree are in the outer darkness.

Dogma is necessary to most men if not all. Dogmatism is a good thing gone wrong. The man who holds before his eyes the aim of human brotherhood has a dogma to guide him. He who belongs to some sect or some political party or some economic brotherhood and holds that except his group get into power and the principles of his organization become accepted there can be no human brotherhood is a dogmatist pure and simple. He has lost the woods for the trees.

To thousands in this day the dogma of the divinity of Christ is really a dogma and not a fetish. They do not think that a man who cannot accept such a belief will go to Hell for it, but because of the teachings of Jesus about the Fatherhood of God and the Brotherhood of man they feel obliged to work that these beliefs may become actual realities in the world. Every church, so far as I know, having official connection

with the Federated Council of the Churches of Christ profess that Jesus is God. The Federated Council at one time drew fire from Representative Free of California because of its peace propaganda. The Chicago *Evening Post* wrote an excellent editorial congratulating the Council for having had the courage to brave political disapproval by coming out openly for the principle of peace. What attitude toward the Council should be held by the Liberals who could not accept the theology and the Christology of the churches within that group. Should they say because they themselves deny the godhead of Jesus therefore they must oppose the Council with might and main? Should they labor to "convert" the members of the orthodox churches to a liberal theology with the possibility that in so doing they may take away from those orthodox church people the dynamo that has been making them social and economic liberals in the past? Such Liberalism is a fetish and unfortunately there is not a little of it.

To work for what is worth while in life no matter under what name it may pass or by what organization it may be espoused, to distinguish the thing from its outward garb, to detect realities from appearances, this requires rare insight and patience and courage. There is one saying of Jesus's that requires remembering this day not only by those who call upon his name but by those who deny his authority over the consciences of men. "The letter killeth: the spirit giveth life." Or again, "A tree shall be known by its fruits." If there is anything in Christianity worth waxing dogmatic about, here it is.

JOHN C. PETRIE.

Morning and Evening Prayer at Gandhi's Ashram

At the sacred hour before sunrise, the Ashram bell rings to rouse the inmates from their sleep. That ringing sound penetrates your ears and wakens your slumbering consciousness. But this call, is it merely a call to you to shake off the slumber of your body, or does it betoken also a call to awaken your slumbering soul? From every quarter of the Ashram are heard voices of awakened people, and soon with rapid steps they are seen repairing to the place of prayer meeting, where they all assemble at the proper time. The Dawn is still fast asleep in the lap of Night, her beloved maid of honor, who protects her sleeping queen from the world's gaze with her thousand flashing eyes. The keen rays of those eyes fill every quarter of the heavens. In front the sweet murmur of the running brook heard like an indistinct sound of music wafted from afar through some unknown region breaks in upon the solemn stillness.

On a sudden, blending its harmony with this note of music is heard the note of prayer uttered in chorus by a hundred throats.

"This morning I worship the great being who is beyond the reach of Mind and speech, by whose favor the Eternal sound receives its primal energy, to whom the Vedas point by the words, 'Not this; not this'; who is the great Lord whom all guards bow in reverence; who is the self-existent (uncreate), Immutable and primal being."

Then follows songs of praise in salutation to the Earth, to Saraswati, to the Guru, to Vishnu, and to Siva. Then, the devotee places at the Lotus feet of his Lord the yearnings of his heart in the following terms: "I yearn not for earth, nor heaven nor even freedom from rebirth, but my heart's yearning is to relieve the woes of suffering humanity. May the peoples be happy! May the rulers of the earth following the path of righteousness protect their peoples! May good ever attend the Cows and the Brahman! May the whole world be happy!"

Lastly the devotees recite in chorus the following hymn of complete self-surrender to the feet of the Lord:

"I bow to Thee, the creative Energy. I bow to Thee, the spiritual Energy that sustains the whole of creation. I bow to Thee, the Great Being who sets free all from the fetters of finite life. I bow to Thee, the one all-pervading reality. I bow to Thee, the Omnipresent, Eternal Truth."

"Thou alone art out fittest refuge; Thou alone, the worthiest to be desired; Thou alone art the revealer of created existences; Thou alone art self-revealed; Thou alone art creator, sustainer and destroyer of all existence; Thou alone are beyond all limitation, Immutable, Transcendental."

After the scriptural part of the prayer is over, the Ashram musician will teach you through his bhajans "O Man, you are not an isolated unit in this world, standing apart from everything else; but you are vitally united with the whole. Let it be your endeavor in a living manner to realize this oneness. You will have to purify your life through work and service to the world; and when your life is purified should you be able to shake off the antagonism born of a separate, selfish existence. For when this antagonism of spirit ceases, then truly do you become one with the whole world. Therefore, the shastras make a threefold division of action, e. g. Satvik (altruistic or other-regarding), Rajasik (or self-regarding), and Tamasik (neither selfish nor unselfish but the product of self-delusion). Therefore try to realize the full significance of this teaching of the shastras, and while devoting yourself the whole of the day to work, try to bring the same in conformity with that teaching. No one remains without work even for one single moment; nor is it possible for him to do so. Work alone would lift you; and work also may lead you down to hell. The good and the evil of diverse types of action have been explained to you. Let this teaching be imprinted on your mind, and let all your daily work conform to it."

Thus shared you begin the day's work at the Ashram. If you have any doubts, you may have those cleared up by the Acharya. It is your duty to equip your mind as efficiently as you can, so that you may carry out the day's work with the necessary energy and strength of purpose.

Again, at the close of the day's work in the evening is heard the summons for prayer. You will hear again the sound of the prayer bell enjoining you to leave work. The sun has just sunk below the horizon lighting up the western sky with his crimson rays. The same river bank, the same open sky, and the fresh

gentle breeze of evening all appear to be anxious to cooperate in allaying your fatigue after a heavy day's work. The joyous, buoyant shouts of Ashram children are heard like the blended notes of birds repairing to their nests. All on a sudden all sounds are hushed, and the loud chanting of a hymn of praise to the Almighty is heard, "He who is the Lord of the universe, in whom all subsist; and without whom nothing can subsist. Let all our heart's devotion and love be laid at his feet. O Lord to thee whose praises come forth in celestial strains from the lips of Brahma, Varuna, Indra, Rudra, Marut, whose glories are sung by the Upanishads through the chanting of the Sama hymns; whose presence is realized by the followers of the yoga system through transcendent meditation on the Lord; and whose infinitude is beyond the powers of Devas and Asuras to realize, to thee, O Lord! we bow our heads in adoration." After this will be recited in chorus in sweet musical tones some sacred verses from the scriptures. "These will teach you that if you seek to attain peace you will have to control your lust for material enjoyment; you will have to turn the cause of your desires inward, so that they may change their character and get spiritualized. In the morning you were roused to throw yourself wholeheartedly into work and it was pointed out to you what type of work was truly conducive to your welfare. Now when you have finished your day's labor and are returning for rest, it is necessary to tell you that sleep alone cannot give you rest. For bodily rest is not the only kind of rest. During your day's work you have had to come under many external influences, and these must have affected your mind in diverse ways. If you can shake them off, and so cleanse your spirit then indeed will you be able to earn true rest. It is for you to place before yourself the high ideal of an active life in which while engaged in outward work you nevertheless retain your equanimity of mind. You will have to bring under your control the wayward passions and impulses lusting for outward gratification, and steadily to develop the power of your inner self. Even as the waters of rivers find their resting place in the great Ocean, so also may the passions and impulses be turned away from their courses and made to enter the regions of the spirit within, so that they may be transmuted into spiritual energies. Thus, for him alone is true peace who has chained and spiritualized those desires of his which are seeking to find an external outlet through self-indulgence. He who lets himself be at the mercy of such outgoing desires and impulses, for him indeed there is no peace."

It would be simply impossible to have a true insight into the deeper springs of Mahatmaji's activities, slowly struggling toward self-expression in the shape of this Ashram if we left out of our consideration these morning and evening prayers, devotions and teachings. Mahatmaji's genius for organization and work has captured the imagination of the whole of India and has created a universal awakening. His clarion call has been heard from one end of the country to the other. But if we seek to weigh and measure him merely by this external standard we shall hardly be able to enter into the secret of his real greatness; we shall hardly be in a position to comprehend those spiritual forces of character which lie at the very root of the external manifestation of Mahatmaji's power and influence.

—*Krishna Das.*

Is the "Miliz" (Militia) Army a Protection Against Militarism?

[We print herewith a translation of an article by an influential citizen and educator of Switzerland on the Militia system of that country. This article is important in view of repeated efforts in this country to demonstrate that the Swiss system of universal military training is what is needed for the defense of America. It also has its direct bearing on such institutions as the R. O. T. C.—Editor.]

There is among the friends of peace a widely held opinion that the general introduction of the Militia System would prove a bulwark against war and militarism. I regard this as a great error.

It would be well, perhaps, to discuss whether the technics of future war do not put the Militia Army out of the question; whether they do not render essential a special, technical, professional force. There are experts of the first rank who declare that militia armies would be but herds led to slaughter of the most frightful kind. One may question whether, in view of this position of things, the slogan for "democratization" of the armies is not a self-contradiction. For in the wars of the future, troops will, in the matter of blind subjection, be more completely subject to "the superior officer" than ever before. From this point of view the demand for the introduction of the Militia System appears to me to be perfectly illusory. But suppose it were practicable, does it really provide a protection against war and militarism? No, and once again, no! That is merely an illusion of many democratic friends of peace in all countries, a dangerous illusion as to which one cannot offer too many warnings. We Swiss have had some experience here. We say, far from being a protection against militarism, the militia system is an especially favorable nursery of militarism. Why?

1. *The Militia System creates illusions, which feed and nourish the militarist mentality.*

The system is based upon the implanted suggestion that "Readiness for Defense" is the sign of the *free man,* the free man, that is, who is defending wife and child and his "sticks." The individual, it is found, is proud, therefore when he is declared "fit," and depressed when he is pronounced "unfit." With manly pride the "fit" man dons his uniform; the army becomes the symbol of the democracy, of the honor of a free people. He who disputes it disputes the sanctity of democracy. The militia system makes the fight against the army especially difficult.

And yet all this is pure illusion. We in Switzerland do not actually enjoy more political, and certainly not more social, freedom; we have only the appearance of it. Only a quite small fraction of the Swiss have *"Haus und Hof"*—that is, property and economic freedom, to protect.

On the other hand, the army stands with us whether consciously or unconsciously, as the bulwark against any attempt to change the labor-exploiting order

of today, against any attempt to give the Swiss people as a *whole,* something to *own,* and economic freedom. The officers are almost exclusively drawn from the ruling section of the economic system; often sons of rich merchants and manufacturers. In that way they climb upward in the social scale. Perhaps nowhere have the military been utilized against the working class so often and so unnecessarily as in the classic country of the militia system. The "country" battalions are used against the town-workers. The militia is therefore no guarantee against civil war. The "tone" of our militia force is quite other than democratic; it is no "school of democracy"; our officers (there are exceptions) generally tend to cultivate the spirit, to imitate the manners of the officers-corps, of the standing armies of the great states, and come to grief (as usually happens) in exaggeration and caricature.

Another illusion. *Through the militia system the seamy side of militarism is not seen.* In the few months of preliminary training, and the later course, military life appears in a light which obscures, to the soldier, its reality. The beastliness of war at the stage it has now reached is covered over with a halo of romanticism. It is quite a jolly "intermezzo," between the periods of every-day civil life. The fight against war appears in such an atmosphere, as silly nonsense. The real nature and being of war and militarism is "plated," as it were . . . but *that* is its nature.

2. *The Militia system, far from demilitarizing life, directly enmilitarizes it.*

The "officer" and the officer atmosphere, pervades civil life more than is possible where officers are professional. The officer (there are *some* permanent professionals of course) is a merchant, or a manufacturer, a politician, a farmer, a doctor, a teacher or a parson! He carries the views of the militarist mentality into all strata of life. Our authorities are largely chaired by officers, the church and school committees have their leading major, or captain, etc. They all represent the "Army." They do it in Councils, in the schoolroom, in the factory. And not only they, *but their wives!* Thus comes into existence a powerful obstacle to any form of Anti-Militarism! Even the subordinate officers—*and* their wives—follow suit with the necessary alterations.

There is another very important factor. It is necessary that the militia-soldier should have some preliminary elementary military education. So, we have the Youth-Corps for *"Militarischer Vor-unterricht."* Later, there is a half-voluntary, half-compulsory system of shooting competitions. It is one of the chief elements in the popular life to which it gives its stamp, especially to Sundays. Even the gymnastic displays and singing events are brought into the service of militarist patriotism. So military matters root themselves in every way in the whole life of the people, and these roots are very difficult to dig out and cut away.

3. *But if this military establishment is not dangerous, we have no militarism.*

Who says that a militia-army is not dangerous? Yes, when it is a small one, but then it is innocuous in proportion to its smallness, not because it is a "mere" militia system. Let us be clear. The greater a militia army is, the greater the number of professional officers. These will cultivate the same militarist soul as exists in the standing armies and have an equal—nay, a greater, influence. In Switzerland we have militarism. What is militarism? In the broad sense, a warrior *spirit.* It is belief in violence, in the weapon as the final word: it is the spirit which tends to give the soldier paramount weight of the State, so that "force" tends to become a self-purpose, an end in itself—an idol! We have that in Switzerland. We have it in pocket-sized form. But bigger peoples will have it in quarto size! Through the Militia system they would become more warlike than ever. A high, and by no means anti-militarist, Swiss officer said recently at a public meeting, "We Swiss are the most military people in the world." "This is due in no small measure to our famous Militia system."

To sum up. It is a dangerous illusion to hold that the general introduction of the Militia system would serve pacifism in the slightest degree. Its whole significance is—a freshening of militarist blood, an infinite addition to the difficulty of the fight against war. Not the democratization of the army, but its abolition must be the aim of every clear sighted Pacifist and Anti-Militarist. Has not democratization, the popularization of the soldier (as it did in the French Revolution) led us to the most awful of wars? To fight militarism through the militia system is to cast out the devil by Beelzebub!

—*L. Ragaz.*

Eugene V. Debs

Once I agreed when all my friends declared
Man's every act was ruled by selfishness.
Perhaps in main it's true, but I confess
That Thursday's paper wrecked the thought I'd shared
By telling of the death of one who dared
Make himself something more than a success,
Who gave his life to lighten man's distress
But to himself not any hardness spared.

"You mean the Christ?" No—, Yes, perhaps I do.
At least I think in much they would agree.
Fiery and loving rebels both, those two.
Almost I hear the Man of Galilee
Say: "Friend, I think I should remember you.
Not once, but twice, in jail you came to me."

KENNETH W. PORTER.

The Trapper

(*Old Style*)

As an old dark trapper of the wood,
  Setting snares along the loops of his trail,
Pits his craft against the creatures seeking food,
  Little tricked wild things foredoomed to fail,

So the old dark Devil of the Flesh,
  Creeping hid through famished hearts and full,
Sets his bright bait starving men to mesh:
  When they bite—click—no use to twist and pull!

From the bleak old Trapper with his knife,
  On the turn, counting peltry in his glee,
There is one cruel chance—but one—for life:
  They can gnaw flesh and bone and, maimed, be free.

DOROTHY LEONARD.

The Study Table

Education, Philosophy and Sociology

Sir John Adams has said that "education is the practical side of philosophy." All philosophers are concerned with education in their writings: all educators touch upon philosophy. It is strange, then, to find the field of the philosophy of education so deserted that Prof. Finney's book* stands out in it as a book which educators must not pass over: it is stranger still that this new work must be classified in that field!

Perhaps its title is deceptive: as an educational sociology, the book deserves considerable attention. The author escapes the obvious fallacy of curriculum determination by job analysis in his emphasis upon the "telic function" of educational institutions. If education is to be "telic," educational sociology must be established upon sociology as a normative science. One learns to be suspicious of educators who quote H. G. Well's hackneyed "race between education and catastrophe"—they usually have axes to grind! Finney's is sociology:

> The institutions of society are the objectives of education. The needs of the individual are to be satisfied through participation in the institutions of society.

This is Finney's key to the "telic function" of education: he is remarkably consistent in its use. His educational psychology is thoroughly sociological:

> 1. Social entities are mental entities—material things are but the garments of civilization; the living thing itself is the learned contents of the civilized mind.
> 2. The social process is a product of the learning process.
> 3. The learning process usually a social process.
> 4. Much learning is normally passive.
> 5. Personality is a product of the learning process.
> 6. Self and society are two phases of the same thing.
> 7. There is a basic sameness of all personalities in the same social environment.

Finney says that the obsessions of our *zeitgeist* are the cult of change, an exaggerated individualism, and a popular belief in the perfection of the social order. We must make our schools as much like the world as possible; hard tasks, compulsions, and complete socialization between the dull and bright (instead of separation) should be our goals. We must make children as much alike as possible, and give the dull plenty of chance to imitate the bright: the school exists because, in civilized societies, the social process is carried forward only through the use of a rich cognitive capital—i. e., language, vocational subjects, sports, games and amusements, the sciences, the fine arts, and the new humanities. Education must improve family conditions and the standard of living, particularly of rural and agricultural life. The virtue of Prof. Finney's book is its consistency: it is probably the best example of the sociologist's view of education that we have. Its chapters on the new curriculum, on "The Blight of Extraneous Educational Motive," on "Leadership and the Liberal Arts College," on "Social Homogeneity as an Objective," on "The Unsolved Problem of Social Stability," and on "Education as a Factor in Social Progress," give an excellent idea of the nature of its contents.

But his work is not philosophical. He calls philosophy:

> that careful, critical, systematic work of the intellect in the formulation of beliefs, with the aim of making them represent the highest degree of probability, in the face of the fact adequate data are not obtainable for strictly demonstrable conclusions.

An excellent definition of that pseudo-science—sociology, but not of philosophy. He quotes from Counts:

> We cannot hope that science can give us an effective educational philosophy,

yet he calls educational sociology a philosophy! Sociology as a philosophy, as a normative science, is calmly assumed throughout the book. He writes:

> By what feels to us like intuition do we know that this is right and that is wrong; but that feeling is an illusion, as sociology so clearly reveals.
>
> The science of ethics . . . will be a social science. . . . Human values . . . from racial experience.
>
> The criterion of progress is . . . those innate biological needs of *homo sapiens*. . . .

Finney speaks of education as an "instillation." He says that science and sociology are the weapons of betterment:

> Caste-laden, custom-harnessed, and vice-lamed the masses plod the weary road . . . with the ring of ignorance in their noses and the goad of poverty at their flank.

No philosopher can accept such statements on their face value, yet Finney does not enter into a philosophic justification of them. Is there no moral imperative? Can ethics be a science, or sociology normative? Are biological needs the criterion of progress? Are science and sociology more instrumental to the *Summum Bonum* than caste, custom, and "ignorance"? Is education an "instillation"? Finney has met the philosophic denials of his assertions. Can such a broad understanding be expected when Finney calls Plato an autocrat, hypnotized by slavery, with a "quaint intuition that the visible world is only an illusory appearance"; pictures Rousseau as stumbling into immortality as the "mouthpiece of a movement"; and misinterprets the spirit if not the letter of Herbert? In educational philosophy Rousseau must be taken seriously; nor can Tolstoy and Tagore be discounted. This book is an excellent statement of education as sociological; it is not a philosophic discussion of its justification.

Prof. Finney's style provides remarkably entertaining reading: there is a fire and a movement that hold the reader. Epigrammatic sentences force the ideas home. The field being what it is, this book stands out as the most brilliant and able of several years.

ROGER WELLINGTON HOLMES.

*"A Sociological Philosophy of Education," Ross L. Finney, Ph.D. Macmillan Company.

A Novel Gone Astray

As a creator of literature Harold Bell Wright is a fairly skillful blacksmith. His latest book* reveals most of the banalities of his earlier works. It is likely, however, to come in for a new kind of criticism, and focalize discussion much more serious and far-reaching than a work of its literary quality could ever justify. One critic has sneered that the unearned wealth of a bloated financier is called in by the author to solve the problems of modern community religion. The scorn might be vitriolized by pointing out that even this wealth is utterly alien to the community which is

*"God and the Groceryman," by Harold Bell Wright. Published by Appleton's.

chosen as the "laboratory". The institution supposed to work the regeneration of the people was a sheer imposition, not even sought by the community concerned. Indeed, the community was not even given the option of accepting it. It is not likely that spiritual regeneration of blighted American communities will come as thus suggested by Mr. Wright. But a more subtle, if not a more profound issue is raised by the nature of the remedy he offers. The degenerated population in this book is called back to worship! Restored and refined worship of God is the implement and goal of the reformation. Modern religion must have it out on this point. Others, and minds far more potent for good or ill than that of Harold Bell Wright, cherish a similar hope and offer remedies for prevailing spiritual ills similarly inspired. Most of these, like our blacksmith novelist, issue a clarion call to return to something or other, to seek and find something which the past had and the present has lost, to restore forms—whether simplicities or elaborations—whose refinements have been smirched by modern degeneracies. The forward-looking are revolted at once. Whatever the golden age is, it is clear where it is; it lies ahead. This type of reactionary is vehement in professions of progressive aspiration. But the reactionary spirit is not successfully concealed. If the spiritual regeneration of this age is to come through the mystic he must be more than a parrot to cackle the phrases of by-gone worthies. He must create, not simply polish up tarnished glories.

J. E. McAfee.

Correspondence

Help Needed in Bulgaria

(From our Special Correspondent)

Editor of Unity:

This country is in the greatest distress. We are still struggling with the settlement of the refugees, expelled by the Peace Treaty from their homes under the guise of a voluntary exchange of population. Bulgaria is being drained dry by the excessive reparations, and now we have the richest part of the country laid waste by earthquakes. In the devastated regions there are 17,102 ruined buildings, 19,579 uninhabitable, 265,400 souls without shelter, 103 persons killed outright, and hundreds in the hospitals. Outside help is coming in, but the demands can never be met fully. There will be loss of revenue, for the labor in the fields must in the first place provide food and shelter, protect the sick from exposure, and take care of the thousands out of work. This new trouble has come on just as the country was looking up for better things. Providence is inscrutable!

P. M. Mattheeff.

Recognizing Soviet Russia

Editor of Unity:

Permit me to say "Amen" to Dr. Strong's proposition so forcefully put in Unity of April 23. Yet there seems to me to be one over-statement in his excellent article, namely "that is what practically everyone in America is doing" i. e. leaving out Hamlet.

It was not until the fall of 1919 that a true account of the beginning of the Soviet regime came into my hands. I had been in Asia without means of learning the truth and fresh from Siberia had written an article for the *Atlantic* (December, 1919), which in one or two places reflected upon the Bolsheviki. Hence after becoming enlightened I published early in 1920 in the *Friend* of Honolulu, of which for years I had been editor, a rather extended communication styled "Apologies to The Bolsheviki." How the heavens thundered! In this article I advocated immediate recognition by our Government of Soviet Russia, belated by two years though this action would be. Notwithstanding the howl, a respectable group of fellow-Americans in Hawaii agreed with me. Since then I have delivered a large number of addresses on Russia both in the East and West and in every case have advocated our treatment of the Soviet Government as a full brother power. While many in my audiences especially in the earlier years of this decade disagreed, the larger number have approved. Of late those who are earnest advocates of recognition have been in the majority so far as appearances go. It seems therefore to me too strong to say "that practically everyone" in America today assents to our national policy towards Russia. As for our official reception at Geneva of Russia's wonderful disarmament proposals there must be hundreds of thousands if not millions of our people who condemn our Government's attitude.

Dr. Strong also states that Russia was not invited to the Institute of Pacific Relations at Honolulu. At the first meeting held in 1925 Russia was not asked to send a delegation, neither was Great Britain. At the second session in 1927 Great Britain and Russia were included in the invitation. The former was in full evidence there. No response was received from the latter. Recently Mr. J. Merle Davis, the Executive Secretary of the Institute, made a special journey to Moscow to secure a representation at the session of 1929 and hopes that Russia may participate.

Doremus Scudder.

Claremont, California.

For Our Communist Friends

Editor of Unity:

Thanks again! This time for the fine word to the Communists,—in your May 7th editorial on page 185. A word for the Communists' own good,—if they only had the modesty to see it that way.

William Pickins.

New York City.

A Reader for Forty-two Years

Editor of Unity:

. . . Haven't missed a number of Unity in more than forty-two years. Jenkin Lloyd Jones did more to mould and balance my life than any other human being. Mr. Holmes is an able follower or another pioneer.

Long may Unity live and prosper.

I would rather be without all the papers and magazines published than Unity.

Sarah Sherwood Blair.

Elmira, New York.

Mark Twain House

Editor of Unity:

I am greatly interested in the movement in Hartford, Conn., to establish a literary shrine around the name of Mark Twain—and more than this, since the house of Harriet Beecher Stowe and the house of Charles Dudley Warner are in the same block! In time the combination should make a remarkable park of shrines, museums, libraries, all centering on these names. A remarkable dinner was held this week, attended by 250 people. "Everybody" was there. Mayor, an Ex-mayor, aldermen, editors (of the two papers), representatives of 50 social and political clubs, etc. The Mayor said that a group of women are behind this "movement who never start anything without putting it through." They are out for $200,000. In the Mark Twain house, there will probably be a "Huck Finn Room" to be made of interest especially to boys, and perhaps paid for by the boys of Hartford and of the world. Anyone passing the way of Hartford, would do well to see this grouping of houses, the setting itself being interesting and in a few years we may expect the enterprise to have blossomed into part fruition.

Sydney Strong.

Hartford, Connecticut.

The Field

"The world is my country, to do good is my Religion."

DR. SUNDERLAND HONORED AT DINNER

Testimonials paying high tribute to the Rev. Dr. Jabez Thomas Sunderland, M. A., of this city, former pastor of the Unitarian Church here, were given at the dinner Friday evening, May 25, at the Civic Club, New York city, in his honor, under the auspices of the India Society of America.

Dr. Sunderland was president of the India Home Rule League of America and Indian Information Bureau from 1918-1922; editor of "Young India," 1918-1921; from 1913-1914, Billings lecturer of the American Unitarian Association to India, China, Japan, and the Philippines; 1913, president of the All-India Theistic Conference in Karachi; author of "The Cause of Famine in India," "Rising Japan," "India and World Brotherhood," and "India's Case for Freedom."

A paragraph in the program entitled "India's Homage to a Distinguished American," says: "India will remain eternally indebted to Dr. Sunderland for his untiring work on the righteous cause of India's independence and for his just and zealous presentation of India's culture and civilization before the Western world. When we look around in the Western hemisphere, it is Dr. Sunderland who stands out as the most prominent champion of India's case for freedom and justice."

A picture of Rabindranth Tagore, the great poet, was presented to Dr. Sunderland at the dinner. Mr. Tagore was a guest of Dr. Sunderland's while in this country. He was also presented with a scarf of homespun linen interwoven with gold, made in the homes of India, and a vase of brass delicately engraved.

HEROES OF PEACE

[The annual memorial service in Cincinnati, in tribute to those who died for men in the ways of peace, was held on May 30th last. The address delivered on this occasion by Dr. Taylor, of Indianapolis, General Secretary of the Board of Temperance and Social Welfare, is printed here as UNITY's part in this touching celebration.—Editors.]

Death is dramatic. A life given in war is dramatically given and we dramatize its sacrifice on this Memorial Day. The battle field dramatizes service, but service given through an act of living devotion is none the less valuable. Indeed a long life sacrificially lived may do more for humanity than a young life dramatically given on the battle field. We can at least dramatize the sacrifice of living service through such memorial celebrations as this.

We would take nothing from the glory due those who gave their lives for their country on the battle field. Though a war be unjust the individual who dies may personally be heroic. The men who die do not make the wars. It is not theirs to question why; it is theirs to do and die, and as brave men may die in an unjust or an unnecessary war as in a just and unavoidable one. We drop a flower and a tear today for the young men who have died in Nicaragua during the past few months, though we believe their sacrifice a useless one. Those who sent them to their death must answer the eternal judgment, but those who kept their pledge as soldiers deserve remembrance as men who died in the discharge of duty. Nor would we forget the brave Nicaraguans who laid down their lives in battle with our lads. Their devotion was to their country, and whether mistaken or right they each gave their all in that devotion. It is not the cause we celebrate but the courage of the individual and his sacrifice.

But our celebration today is more for those heroes of peace who gave their all in a living devotion to high emprise. Our country owes no less to Thomas Jefferson than to George Washington. Each gave a service seldom equaled in the history of mankind, the one on the battle field and the other in the councils of state. Jefferson was a hero of peace. Born to wealth, prestige and an aristocratic social position, he gave a long life of devotion to his country and his fellow men, endured the calumnies that all of his kind could endure in his day by becoming the first among democrats, carved new roads of freedom vicariously for those who were not born to wealth and position, gave not only of his great mind but all he possessed, and died in near poverty. We have been recreant to our trust in memorializing him, because the soldier of peace is not dramatic like the soldier of war, but in the measure that we rationalize history will we come to recognize that our debt to the one is as great as to the other, and we will build monuments to both of equal devotion and worth. The memory of Florence Nightingale, of Horace Mann, of Edith Cavell and of that greater host who wrought in countless tasks unheralded by drum and trumpet deserve as much from a grateful people as do those whose monuments in stone testify to the gratitude of a nation.

War is primitive and irrational. The arts of peace are the arts of culture. We go to war because we have not yielded the conflict between whole peoples to the rational processes of law and judicial settlement. As culture permeates more deeply into the common life the sense of interdependence will increase, and those groups still segregated into warring factions, whether by national, race or class lines, will yield to law and judicial process. Peoples are just as patriotic toward the larger federated state as they once were to the smaller tribal division. Every federation of the states into nations is a step toward the federation of mankind. Some day we will so arise in culture and so expand the areas of our patriotism that we will put humanity before all

"Tolstoy"

A PLAY IN SEVEN SCENES

By

Henry Bailey Stevens

Will appear in installments in UNITY during the summer, beginning June 18.

Tributes to this drama have been paid by the following persons, as follows:

Jane Addams: "I am sending the play back with an assurance of my genuine admiration. The conflict, the situation, the burning words grip me as they have always done, and I am very grateful to you for making them such a clear and well sustained drama. Will you let me know when it is published? I would like to have it done at Hull House."

Aylmer Maude (the English biographer of Tolstoy): "I am surprised and pleased that you have been able to give so good an impression of Tolstoy's general attitude towards his family and the outside world."

Nathan Haskell Dole (the American biographer of Tolstoy): "I think you have made a convincing drama out of the Tolstoy menage."

Alice Stone Blackwell: "'Tolstoy' is a wonderful play. I have never cared much for Tolstoy's writings—which is probably to my discredit—that is, I have admired them, but not enjoyed them. But nobody could help loving the man as you have depicted him. The play is both beautiful and courageous. It would translate well into a variety of languages."

Vida Scudder: "I have enjoyed the play very much. It is a chronicle play, and to me, at least, quite as moving as Drinkwater's 'Lincoln.' I doubt if it could be acted—the drama is so interior—but surely there is no story so moving in the modern world."

The issue of UNITY for September 10 will be a special Tolstoy Anniversary number.

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smaller divisions of mankind. A truly cultured folk is able to so share the things common to all cultures that they no longer can hate any who are called fellow men; the common cause of humanity arises paramount to all minor causes and universal law comes to undergird all lesser law.

True service knows no class, nor creed, nor narrow sense of kinship. It is of the very nature of sacrifice to give all for all. The great hearts of history are its selfless servants and the highest sacrifice is that which seeks no glory. So we celebrate today the memories of all those mothers who died to give life, or living gave daily that life might receive of their gift; all these bread-winners who toiled that others might eat, taking for themselves only the common portion; all the workers of the world—those men and women who labor unsung at the daily tasks and build for us, delving where the few of better fortune refuse to toil; all almoners of mercy who have chosen to dwell in a house by the side of the road where the unceasing streams of common humanity go by; all those who are distinguished by seeking no distinguishment for themselves as they gave for the common good; all teachers of our children; all nurses of our common ills; all servants of humanity whether their service is sung or unsung; to all these we lay a wreath on the tomb of grateful memory and celebrate the living service and the unheralded sacrifice they gave in their devotion to any and all that they loved. We celebrate love and valor and noble living, and those who deserve our tribute are a great host whom no man can number.

ALVA W. TAYLOR.

FORTHCOMING INTERNATIONAL CONFERENCES

An Inter-Religious Conference for Peace is being organized at The Hague by a special committee. The conference will be held from July 31 to August 2, and representatives of various creeds will show what the churches and non-ecclesiastical religious movements have effected and are planning to achieve in the sphere of world peace. Further particulars are to be obtained from Mrs. J. C. Isbrücker, 32 Oostduinlaan, The Hague, Holland.

Religious Socialists.—The Christian Socialist Federation of French Switzerland (la Féderation des Socialistes Chrétiens de la Suisse Romande) is organizing an international conference at Le Locle, from August 30 to September 2. Organizations with a Christian and Socialist basis are invited to take part in the conference, which will deal with the moral and religious aspects of Socialism and Pacifism. Inquiries should be addressed to Mlle. Hélène Monastier, 11 Pré du Marché, Lausanne, Switzerland.

The War Resisters' International will hold its international Conference this year at Sonntagsberg (in the Austrian Alps) from July 27-31.

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